

JAN 30 1906

OLIVE TREES



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4: 11-14.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. I: 3, 4.

CONTENTS

QUESTIONS OF THE HOUR	169	MONOGRAPHS	183
NEWS OF THE CHURCHES	174	EDITORIAL NOTES	189

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

AUGUST, 1908.

8.

QUESTIONS OF THE HOUR.

"COME," "ABIDE," "GO."*

REV. R. F. HORTON, D.D., LONDON.

These three words are vitally and essentially connected with one another, and no man can put them asunder. It will be readily granted by every one that without "coming" there can be no "abiding," and without "abiding" there can be no "going"; but must it not also be granted that without going there can be no coming and no abiding? Can we say that we have come to Him, can we say that we abide in Him, and yet put aside the great commission, "Go into all the world and preach the gospel to every creature"?

THE ACTION IMPLIED IN THESE THREE WORDS.

I came to Jesus and He gave me rest, because He gave me pardon and cleansing, and He reconciled me to God, and made me the child of God. But when I came because He told me to come, I heard Him say, "Come, and take My yoke upon you," and I heard Him say, "Come, and I will make you a fisher of men." And when

**With the omission of a few sentences, and some slight changes in others, this sermon was preached in City Temple, London, Feb. 6, 1905, and was reported in The Chronicle for March of that year. It has done us good, and we take the liberty of reprinting it in OLIVE TREES, that its readers may see the connection, so often overlooked, between "coming" and "abiding" and "going."*

I came, the question had to be faced whether I intended to abide in Him, because it appeared that if I did not abide in Him I should be like a withered branch that is cut off and bears no fruit. And to abide in Him, I saw, was not altogether an act of quiescence, but an act of an active kind; as Bushnell put it, "To abide is an act. We are to abide in Christ, we are not to bask in Him." And I read the fourteenth and fifteenth chapters of John, and the fourteenth was full of the Comforter which should be given, and the fifteenth—did it pass to another theme? No: I saw that it was connected, that the Comforter would be given only if I abode in Christ, and that to abide in Christ was to keep His commandments. "If any man keep My commandments, he shall abide in Me."

So then I began to see that abiding means obedience, and the gift of the Spirit results from obedience. And obedience means "go"; for there was the command. If I go not, then I abide not; and if I abide not, I am not in Him. He is going; if I go not I am not with Him, I fall out of Him. To come and to abide and not go, to come and to abide and not be concerned with that which is His chief concern upon the earth, to win the world to Him—it is not possible. If I attempt it a blight falls upon my life, the Spirit grieved departs, the lamp is extinguished, and the salt has lost its savor. It is a

great thing to come to Christ, it is the turning point of life; and it is a great thing to abide in Him in the storms and conflicts and terrors of the world.

It is a great thing to come to Christ; it is a great thing to abide in Him; but from His point of view the object of our coming and of our abiding is that we should go. He wants us as His messengers, as His fellow-messengers: His purpose is that, abiding in Him, we should bear the fruit which is for the healing of the nations, that we should be the communicators of the light that shines upon the peoples that sit in darkness and in the shadow of death. If I do not go I am like an untimely birth of the womb, or I am like a seed which has rotted in the ground. He bade me come, He encouraged me to abide, in order that I might go.

THE MISSIONARY THE NORMAL CHRISTIAN.

It is in the missionary that you see in its perfection this *systolé* and *diastolé* of the heart of the gospel—come and abide, the *systolé*; go and preach, the *diastolé*. And this *systolé* and *diastolé* of the heart of the gospel is to continue without change “until God’s servant, Death, with all-resolving might, turns finite into infinite.”

Consider for a moment three typical missionaries—Carey, Martyn, and Williams—just in order to realize the truth that the “Come,” the “Abide,” and the “Go” are exemplified in them, and that their lives were lives of power because those commands were obeyed.

William Carey “came” when a detected theft brought him in unutterable compunction to the feet of Jesus, and there he learned that matchless humility of his—“I can plod, I can pursue a plan that I have made, that is all. I alone am unfit to be a missionary, and sometimes I doubt whether I can be a Christian.” Or on his deathbed, when all are talking about

Dr. Carey and his achievements—“Talk not of Dr. Carey, but talk of Dr. Carey’s Saviour.”

And Carey “abode” in Christ. It was only by the “abiding” that he could endure the complicated affliction of that first invasion of India—the madness of his colleague and then the madness of his own wife. Only by abiding could he wait for the long seven years before Krishna was baptized in the Ganges. What “abiding” there was that enabled him, the poor cobbler of Northamptonshire, to give £58,000 earnings of his own to the missionary work! What “abiding” when the mission press was burnt down and £7,000 were lost, and “as we watched the conflagration, a strange serenity pervaded every heart!” And because he “came” and because he “abode” he went. If he had not gone, if he had remained at home, he would have been a shoemaker, he would have been a schoolmaster, he might have been a country parson; but he would not have been the maker of a new epoch in the history of the Church and the opener of the great door of modern missions.

Or look for a moment at Henry Martyn. It is almost incredible that that life was completed within thirty-one years, that that flame of fire in the service of God burnt itself out so soon. But when he “came,” how he “abode”! As he went out in 1805 he witnessed the battle in Table Bay between the Dutch and the English, and he entered in his *Journal*—“Had a time of great peace and joy in devotion.” In India he is not content to be translating the Scriptures into Hindustani, and to be preaching daily to five or six hundred natives, largely beggars, but he must be translating the Scriptures at the same time into Persian. He cannot rest content with a mere peninsula like India! Persia wants him and he must go. He carries his translation

to present it to the Shah, and in that toilsome and terrible journey he writes the pages of the *Journal*. He is despised by the Mohammedan doctors because he will dwell upon the divinity of Christ, and their scorn is harder to bear than the brickbats which the boys throw at him in the streets.

And the more he was attacked the less inclined he felt to part with that doctrine of the Lord's divinity. "And I trust I would rather surrender life itself than part with it," he said. And on, always on, pushing forward, forward past Mount Ararat, with the records of the Deluge, on to that lonely Tokat in ancient Bithynia, where no man sees, where no one can record, but where the Shining Ones meet him, he went and left the tracks of light behind.

And John Williams. He "came" on that Sabbath evening, when, nineteen years old, he entered Moorfields Tabernacle and heard the sermon on the text, "What shall it profit a man if he gain the whole world and lose his own soul?" And he "went." With what a fiery energy that young missionary worked in the Southern Seas! When he reached Tahiti he discovered that he was "the kind of man that could not live within the reef of one island," and he was only forty-three when he died a martyr on Erromanga. He came, he abode, he went.

Here you have the normal Christian life. This is the *systolé* and *diastolé* of the heart of the gospel. You see at once that these are the men who have on them the marks of the Lord Jesus; you understand the kind of person that Jesus had in view when He called men and said, "I will make you fishers of men." It is the normal Christian life. This is what you ought to do, and I: we ought to die on Erromanga; we ought to be a flame of fire in the service of our God; we ought

to leave our cobbling and our teaching and strike out for new continents and new worlds for Jesus Christ.

MANY WAYS OF GOING.

But you say we cannot all go, and in a sense that is true: but in another sense—and that Christ's sense—it is not true. Did not Charles Simeon "go" when he kindled in Henry Martyn's heart the flame of the missionary passion? Did not that obscure woman, the wife of John Williams' employer, "go" when on that Sabbath evening she saw the lad, a careless apprentice, in the street, intending to spend the evening in a public house; and she spoke kindly to John and invited him into Moorfields Tabernacle? Did she not go that night to the uttermost ends of the earth? Why, the conversion of the South Seas was in that woman's word! She loved the lad, she cared for his soul, and she "went." For that night John Williams was converted, and the fate of the South Seas was largely decided.

Did not that woman "go"? I want to remind you—it surely is not slipping from our thoughts—we are all meant to win souls; we may all have the souls for our hire which will gladden the heart of our Lord and shine in the heavens like stars. It is to each of us that He says, "Come after Me, and I will make you a fisher of men." We may reach the heathen abroad through the conversion of the heathen at our doors; and it is doubtful if we can reach any heathen if we do not reach the heathen of our own kith and kin—the people who are Christless. Have you spoken to people about Christ? Have you pleaded with them to come to Him? Have you broken the deadly silence? Have you sought to save?

That is the beginning of all missionary work. Not to begin by converting China, which you cannot see, but the sinners whom you can see. That is the secret of

the missionary effort. I do not believe in any man being a supporter of a missionary society who is not all the year through trying his level best to win souls to Jesus Christ, by personal love, by personal conversation, and by all the wiles and arts of the fishing for men to which Jesus called him. You are all meant to win souls, and you are all failing if you are not doing it. Christ calls this congregation—without a single exception He calls you to be fishers of men.

But then there is another sense in which we can "go," go right away to the front. There is the vanguard pressing upon the confines of darkness and superstition, the vanguard of the missionary. Their knees are often weak, and their hands often hang down; their hearts sink within them, and their tongue is silent and their mouth filled with despondency. - - That is the meaning of faith and prayer and love. Distance vanishes before them. You can go to the front by faith, by prayer, by love. You can abide with them, and lift them up as they fall; you can re-form the line that is breaking, you can cheer and encourage the weak, you can whisper the word of power into their ears; you can be there in the front, there in the vanguard, where upon the confines of darkness and superstition the poor weak hearts of your brethren are failing and breaking. You are wanted there, wanted with your heart's love, and with your faith and with your prevailing prayer. There in the front you should be, there at the point of danger, supporting the brave and recalling the fugitives, and bidding the line not lose heart, because the Captain is close at hand. You can be at the front, and you are required there, one and all of you, in the vanguard of the army of God.

REASON OF FAILURE.

And the reason why the Church of Christ seems to fail is not, as it seems to

me, because the army at the front is so small. It is a very little army to front the countless millions of the heathen. It is an army of which the old Persian might have said, "This seems a little too large for an embassy, and too small for an army." But the reason of the failure is not because the army is so small; it is because of the forgetfulness of those who abide by the staff. The Church sends her tiny army to the front, and then proceeds to think of something else. That is the cause of failure.

ALL CAN BE AT THE FRONT.

Suppose you are a minister, you can be at the front, you can "go." You remember the swift enthusiasm of those early years, in the brighter days of your college course, when your heart was beating high with noble enterprise. Do you remember? You meant to be a missionary then; and then you were asked to be the pastor of a church at home, and you gave up the mission field. What I want to say to you to-night is not reproach, for in reproaching you I should reproach myself. My great mistake in life was that I did not go out as a missionary. I would give the world now to have done it. But I say that you and I can get at the front, and we must. You can be at the front by making yourself master of the missionary situation, and keeping in living contact with what is happening where the work is going forward, and informing your people, not begging them to take the missionary magazine, but being the missionary magazine yourselves. You can so inspire their enthusiasm that you will feel always under your hand the eager straining of the better-souled toward that distant vanguard where, would God, you might be yourself. And you can select young men, and give them the word of encouragement; and you can train them and prepare them for the great task, and

you can remind them in your preaching and in your personal contact that, though the world casts a glamour over certain occupations, there is no occupation like that of the missionary of the Cross.

And I tell you what else you can do in order to go to the front. You can encourage your church to give to the missionary cause, even when you know, or think you know, that it means deduction from the work at home, and even, perhaps, from your far too scanty means. That is the way of the cross. There is no missionary abiding at the front, there is no martyr of Erromanga, nobler or truer to Christ than the pastor of a little church who knows that he may go supperless to bed, but he will not shrink from urging the people to give of their ability to the cause of his Lord at the front.

And you who are a Sabbath school teacher, you can be at the front. For you can bring out the missionary bearing of each passage of Scripture—and every passage of Scripture has its missionary bearing—and you can kindle the young minds of your scholars by the stories of missionary work and zeal. There is nothing which interests young people so much as missionary information. I have seen their eyes shine; I have had them listening to me as if I were telling them some rare sweet tale, when I have simply been explaining to them the bare facts of missionary work. Why is it? Because in the child's heart there is a natural propensity to the heroic and the Christ-like and the Christ; and if you in your Sabbath school class will open the missionary literature you need have few inattentive scholars.

And you who are not ministers, and are not Sabbath school teachers, and are not able to do any definite Christian work, does the Lord not want you at the front? Has He no place for you? He wants you at the front, too. You think, and per-

haps truly, that it is all you can do to keep your own head above water; it is all you can do to just struggle along under the multiplied burdens of life. You have a very small income, very hard work, very long hours, and doubts and fears are round you on every side, and your minister does not much help you on Sabbath, and everybody is against you in the week. The Christian life is indeed a hard struggle for you. I want to remind you that you, too, can be at the front; and at the front a great many of these difficulties disappear, and a great many of the obstacles at home are surmounted, because you have climbed up to watch what the Lord is doing over there in the islands of the sea or the heart of China.

You can be at the front. For do you not every day say the Lord's Prayer? You "came" to Jesus, you "abide" in Jesus, and you say the Lord's Prayer; and in saying the Lord's Prayer, if you say it intelligently, I mean if you pray it, you are at the front. For what are these words which He has graven upon your hearts and made so familiar to our tongues? "Hallowed be Thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven." - - - As Ruskin said, "No man can pray, 'Thy Kingdom come,' without working to promote it," and no man can say the Lord's Prayer without being a missionary. For to say it without the missionary intention is surely a blasphemy against His name who put it into our lips. "Hallowed be Thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven."

O brethren, come! Brethren, abide! Brethren, go! "Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."



Do you read OLIVE TREES?

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—Dr. J. M. Balph sent us the following items of missionary intelligence under date of April 27, 1908:

The Revs. Stewart and McFarland visited Tartoos, examining the school there and holding a communion on the last Sabbath of March, at which two new members were received into the Church.

The opposition to our school work in Tartoos, which was manifested by some of the prominent members of the Greek Church to the extent of forcibly restraining children from attendance, has subsided to a great extent, and the number of pupils now in attendance is about sixty.

Rev. Stewart spent Sabbath, the 19th, in Bahamra and The Murj, ministering to the brethren in these places. In his absence the Sabbath services in Latakia have been conducted by Evangelist Ishoc Shamma.

The brethren in the Suadia valley are very anxious that they be not left without a resident missionary among them, and we understand have petitioned Mr. Dodds to return to them at an early date.

Mrs. Edgar, wife of Rev. Samuel Edgar, who has just passed through a long and serious illness, is now rapidly recovering.

The new missionaries are all busily engaged in the study of the language, and also doing some teaching of English classes as their time permits.

The usual opportunities for medical work have been enjoyed and taken advantage of during the winter. Within the past month or more we have had an epidemic of influenza that has proved fatal in a few cases. The usual clinics

have been regularly held and generally afford an audience of from thirty to fifty persons, to whom some portion of the Word is regularly presented.

Up to the present time we have not succeeded in securing permission to wall in the ground purchased in the fall, to be used as a cemetery.

China.—A letter from Dr. Kate McBurney, written in March, but not received in time for May OLIVE TREES, is full of incidents, whose force and impressiveness are not weakened in any measure by necessary delay in publication:

The health of the foreigners is pretty good at present. The children are getting over the whooping cough nicely. The weather is going on about as usual this time of year, with an occasional spell of sunshine. At present it is cold, and winter clothes are in use, as well as coal. Two weeks ago the birds and crickets were vying with each other, and the weather was mild and spring-like, but for several days now we have had about as cold as at any time during the winter. It cannot last so very long. To-day it is raining. Dr. Wright and my sister, with two native Christians, had planned to go ten miles north to Ma Hü with the medical supplies to get the people together, and gospels and tracts for sale. They will try to go later. We try to make from one to three of these one-day itinerary trips in a week if the weather permits.

To-morrow is market day at Do Sing, and Dr. Wright and I will try to go if the weather and other circumstances are

favorable. We went last Thursday, taking the river boat in the morning and arriving at noon. We hired a sampan for the day to keep our things in, ate our lunch in it and then started out. Dr. Wright and his helper went to an open space, where the people could find him, and began work. Oi Chan and I went around several houses where the people had invited us and were given good opportunities.

The women and young girls seem glad to listen to the doctrine. One large girl is very anxious to come and "read book," but her father fears to send her so far from home. He is a Chinese doctor, and on Thursday we saw him for the first. We saw his daughter the visit before, and she said she would try to get her father to allow her to come to Tak Hing and enter the girls' school. On Thursday she told us what he said, and also that he wished to come down and become Dr. Wright's colaborer. I smiled inside, but was able to keep a calm exterior. I said that I had not studied the Chinese methods of healing, but that there was, no doubt, considerable difference, but that if he thought of studying Western medicine, there would be an opportunity in a short time, when the school of medicine opens in Wu Chow. That if he wished to inquire about it, Dr. Wright would be glad to tell him. I rather urged him to go down to see Dr. Wright, to which he finally consented, and I gave him a note of introduction. He found him, and Dr. Wright says he seems to be a nice sort of a man. Of course he cannot do what he thinks he would like to do, but there is no reason why he may not become acquainted with us and with his own possibilities and limitations. It is very interesting to watch the attitude of some of the Do Sing people, changing to friendliness, as they learn that the foreigner is

coming only in the most friendly spirit. An incident that occurred in the evening revealed one phase of this. My last call to see a patient was out in a cargo boat. There were twenty-one large cargo boats lying side by side, and the patient was in the twentieth. Before reaching the first of this long string of boats we crossed several large rafts of logs which were lying between shore and these cargo boats ready for shipment. These we crossed safely, and arrived at our destination in due time. Here we were greeted by most, if not all, the occupants of the other twenty boats. The people crowded into the boat where the patient was, and at every opening above and at the sides in the matting that sheltered the boat were as many eyes as could be accommodated—men, women and children.

After examining the patient, I asked them to send some one to our boat, as the kind of medicine needed was in the boat. We then started back shoreward, the foreigner ahead. In some way the foreigner missed the way and stepped down from one raft to another, and she went on down into the water until her hands could catch the logs on either side. She had tried to walk on logs that were not rafted together, with the above result. There was no bark on the logs, and the water made them very slippery, so it was a happy thing there were more than one log. The foreigner got rolled around to the "top side" of one log, and held on to a log on either side, very thankful that she had not managed to slip around to the underside, or drop to the bottom. We cannot say how deep the water was, but she went in waist deep before she got braced on the other logs, and did not reach bottom. The Chinese came running to where she was with scared faces, but when they saw her laughing they concluded to try to save what was left. At the same

time she saw a small boat being rowed to the side of the raft, but as it looked easier to get up on the firm raft alongside, the boat people were thanked, and with the help of two men who had come to get the medicine, she was soon on firm footing and made for shore without further delay. We have been told that the Chinese will not rescue a person from drowning because they fear the rage of the water spirits at being thus deprived of their prey. Whether they chose rather to face this risk than to take the chances of having a foreigner's "kwai" haunt the place ever after, I do not know, but they did everything possible for my comfort—even before I asked any help. A nice old grandma took me in charge, and I must say a real mother could not have been more considerate. She took me to her boat—not the one we had hired for the day—and made a shelter for me. She got a charcoal basket, used by the Chinese to warm themselves, and gave it to me. She then split up a lot of her wood and made a fire to dry my clothes. Last of all, she gave me a good, warm supper, for which I could in no way prevail on her to take any pay. I of course paid for the wood and charcoal she had used in getting me dried.

March 12.—We made another visit to Do Sing on Tuesday, and found the usual good opportunities. The people with whom we come in contact are showing more and more earnestness in inviting us to come to Do Sing to live, and we hear there are several land-holders willing to sell to us. In one of the homes is a little girl who has shown a great friendliness every time we called. She would sit on the foreigner's knee and talk with the utmost freedom. On Tuesday an entire change had come over her. Instead of coaxing to come to school she ran behind her grandmother, and only consented to

look out if I was looking away. When they tried to coax her to be friendly, she screwed up her face and threatened to weep. The enemy had certainly been sowing some tares. After talking some time to the twenty or more others who crowded into the room, without paying any attention to the little girl, I turned to the grandmother and asked what had been said to the child to bring about such a great change. She did not like to tell me at first, but finally said some one had spoken false words to her to frighten her. They told her that at the girls' school there is a deep well and that when little girls enter the school they fall down into the deep water. Oi Chan told them that there was no well in the school enclosure, that only the girls who are large enough were sent for water, and that the well was entirely closed, and the water brought up by a pump. The grown women seemed to believe, but the work of the enemy had been only too effective on the poor little girl, and she continued to take refuge. Somewhat to my surprise, I discovered her an hour later among a dozen or more children in a house several squares (?) away, who were urging me to "tell us more about Jesus."

This was at the house where the doctor (?) lives. We were well received and had good opportunities. They urged us to eat rice with them. We had just eaten an hour or more before, so were not hungry. They said they would get it ready for us at any time before boat time. We appreciated their kindly invitation, but thought better to allow our welcome to accumulate, so declined with our best thanks. They insisted on our eating a bowl of sugar dumpling soup and a stick of sugar cane. There were several who inquired what day we would be in Do Sing again, so they could bring in from the country persons who were ailing.

Dr. Wright and my sister went to Kun Hü yesterday and report a good day.

Rev. A. I. Robb is giving his students a study in Exodus at present. One of the students was telling us about it. He said they were studying about the wanderings of the Israelites. I asked, "How far are they now?" He said, "To the Mount of the law." "Have they broken the stones?" "Yes, they are already broken." "What are they doing?" "They are building the tabernacle, and it is 'ten parts' hard to understand just how that tabernacle was put together, and 'ten parts' hard to remember it when we do understand."

March 14.—There will be no ocean mail going for several days, so I continue this "journal." Although we have had almost a week of semi-clear days, the heat has not yet been noticeable. Those who are sitting studying most of the day need a fire. Outdoor exercise makes us forget for the time the chill. A few more days of such weather will certainly bring warmer weather, so we will enjoy this while it lasts.

To say the work goes on as usual is true and easy to write. But it cannot begin to bring out all that might be said. We rejoice in seeing the Christians make steady growth for the most part. Sometimes they disappoint us for a time, but again rise above the ordinary and fill us with wonder and joy at the work of the Spirit in their hearts. And as we hear from the other branches of our Church's mission work—through the Church papers and through private correspondence—of their growth and expansion, it thrills us with hope. The onward march of the various reforms, and the general awakening of the various activities of Christian work, even the unwonted exertions of Satan himself, all are cause to thank God and take courage, for they presage the dawn of better times. Chris-

tians are beginning to learn the power there is in united effort, which, under God, is the key to success. Satan realizes this and is quick to take alarm—thus we may know his estimate of the prospects of our success in winning the world for Christ. When Satan makes no effort to antagonize our work, we need to take alarm and wake up and bestir ourselves all the more, lest we fall into a state of sluggishness and carnal security.

This is a time of opportunity—the greatest the world has even known—ample enough to satisfy the longing of every soul who is awake and full of desire to be useful. There is no necessity to seek opportunity. Opportunities are seeking us on every hand, knocking, pounding on our doors. Sacrifice? There is little time to think of that. Sacrifice? It is everywhere for those who look for it. We must sacrifice for our daily bread, for clothing, shelter, even to pay our debts in earthly things. It is small wonder if our spiritual debts should seem to call forth something of the same. The satisfaction of paying off an earthly debt is great, but how small must it be when compared with the enduring joy of paying off the debt of love we owe to all God's children, for whom Christ died and rose again! God has heard the prayers of His people in opening up the way into every land. Doors of opportunity are standing wide open and His people are entering in, and they'll take the world for Him.



In a letter dated May 1, 1908, Rev. E. C. Mitchell also sends a few items in regard to the work:

Everything is going along nicely. The ones who have the work in charge are all busy and have their hands full doing their own work and the work of those who are away. The rest of us are doing what we.

can at the language. That is about all we can do now.

Our communion is to be held the third Sabbath of May. We do not of course as yet know how many accessions there will be, but we expect a goodly number.

We are all praying that our teachers may be led by the Spirit to come out on the Lord's side. It is necessary for each one of us who is studying the language to have a teacher with us all the time, or at least most of the time that we are studying. Here in Tak Hing it is hard for us to get good teachers. We would prefer having Christian teachers, but it is impossible for us to get them. We have no trouble getting teachers, such as they are, for if it is known that we want a teacher there are always plenty who are very willing to have the place; but it is not everyone who will fill the bill. We have to take the best we can get, but sometimes that is not always what we would like to have. We now have five teachers to help us get the language, and of this number only one is a Christian. All of the old teachers know something of the way, for they have been reading the Bible a great deal, but it requires more than mere head knowledge to make a Christian.

One of our teachers, and perhaps the best one, Lei Sin Shaang, has been here for several years, and, as the reading of the Bible holds a large place in our study, he has read a great deal in it. It seems sometimes that he can repeat more of the Bible than a good many Christians, for he is very quick at committing, and in reading it over, he has committed a good deal of it. He acknowledges that the Christian doctrine is all right, but he does not think that he is a sinner, so that he does not need it. He does not worship idols, but this spring at grave worshipping time he went off for several days to worship the graves of his ancestors.

Another of our teachers who has been with us only since the first of February, shows a little more interest. He never knew anything about Jesus Christ or the Christian religion till he began to teach us. He has not yet had a chance to read the Bible very much, but he seems to be interested in it. He will pick up the New Testament and read in it every time he has the chance. The other day I had to be out for a while during my study hours, and he had nothing to do for that time. When I returned I found that he had spent the time in reading the New Testament. He has been coming out to church a good deal of the time this spring, and we are in hope that he will be led to accept Christ. These are all men who are looked up to in their community, and they could do so much good if they would accept Jesus Christ.

The Chinese are very much interested in America, and have a good many questions to ask about it. Several have told me that they would like to go to America, but I hope they will never be able to go, for I am afraid that the treatment they would receive there would soon make them think that it is not the land of promise after all. The other day one of the teachers asked me if all the people in America were Christians, and I had to tell him that they are not.

The work on the woman's building is going along nicely. They now have the brick work about ready for the roof. The Chinese workmen who are putting up the building are doing very nice work. The Chinese are very handy with tools. The implements that they work with are very crude when compared with an American carpenter's tools, but they can do very good work with them. We think they are pretty slow sometimes, but they can get the work done if we are willing to wait on them and to watch them till they get

it done. One thing that I have thought of a good many times since they have begun the work on this building is the quiet way in which they do their work. There is not nearly so much noise as there is a good many times when a gang of American workmen are putting up a new building.

The doctors make trips to Do Sing as often as they can, but they cannot go as often now since Dr. Wright has gone, as there is more for them to do here. Two girls from Do Sing came down the other day to enter school, but they were here only two or three days till the parents of one of them sent for her to come home. They had sent her down here without

consulting the family of the boy to whom she is engaged to be married, and they found that they objected to the girl's being here, so she had to return home. The girl was very sorry to go, and cried when they took her away; but she had to go.

We are having the nicest kind of weather here now. It is very much like some of the weather we have in America in the month of May. It is not so warm as to be uncomfortable; in fact, it is just a little cool. It is not as warm as I thought it would be at this time of the year in the tropics. I think from what the older missionaries say that this has been an exceptional spring in some ways.



There is a small temple on the roadside near Peking in which there is no idol apparently, but only a log of wood such as is usually sawn into planks for building purposes. How came it there, and why is it worshiped?

It seems that some years ago this log of wood was being hauled into Peking by a number of mules. When the piece of timber reached the spot it stuck fast and absolutely refused to move another inch. Thereupon some of China's "wise men" were consulted. They looked into the case and solemnly declared that the log of wood had become possessed by some spirit, and that the wisest plan would be to build a temple over it and henceforth to worship the log.

They did so, and now two or three priests live upon the offerings presented at this singular shrine.—*Intelligencer*, December, 1905, p. 926.



The average American Christian believes that missions do not reach Mohammedans. But they do. In a small way, like the curious appointment of the pagan Cyprus to do the pleasure of Jehovah, is that of a rough Kabyle Mohammedan, who sauntered into a mission book shop in Casablanca, Morocco, and bought a number of separate portions of the Bible. The book-seller, amazed, asked what he wanted the books for. "Why, I want them to read on winter evenings," answered the Mohammedan. Then he explained that his friends come in of an evening to drink tea in his little room, and sit cosily by the fire while he reads to them from these books. This Mohammedan does not know it, but he is doing missionary work among those ignorant Moroccans of the mountains.—*American Messenger*.



The Governor of Chieng Mai has given the half of an island in the river near the city to the Presbyterian Mission for a leper refuge, the first of its kind in the kingdom. His gift has been ratified by Royal authority at Bangkok. Forty-one years ago, March 30, 1867, the Rev. and Mrs. Daniel McGilvary, en route to establish missions among the Laos, spent their first Sabbath on this island.—*Bulletin Presbyterian Board*.

AT HOME.

Allegheny, Pa.—The following items are from Central Board of Missions:

FINANCIAL STATEMENT.

	On hand May 1, '08.	Receipts.	Expenditures	On hand June 1, '08
Southern Mission	\$1694.21	\$101.15	\$653.33	\$1142.03
Sustentation	3143.60	3143.60
Indian Mission	303.33*	10.00	1129.05	*1421.48
Domestic Mission	438.76	438.76	688.54

*Overdrawn.

Mr. Crozier met with the Board. The case with reference to the possession of the church building is now with the judge. It is expected that a decision will be made before long. Arrangements are being made to have preaching July and August.

The question as to the mission among the mountain whites was postponed till the next meeting of the Board.

The members of the Indian Mission residing in Texas have been formed by Kansas Presbytery into a mission station.

An addition to the Pleasant Grove building in the Southern Mission, estimated to cost not more than \$300, has been authorized by the Board.

The attention of the Church is called to the state of the funds in the different missions. In order to carry on our work, a liberal response should be promptly made to all appeals.

J. W. SPROULL.

Bellecenter, O.—At the residence of her son-in-law, Dr. E. A. Swan, Lima, O., Mrs. Jane Torrens Shields passed from this to her heavenly home on the morning of March 4, 1908. Her death, which was caused by acute bronchitis, makes another breaking up of one of the leading families of Bellecenter. Although she had passed her eighty-fourth year and had borne the cross of suffering for years, her clear mind retained its vigor to the end, and she was able to enjoy the companionship of her family and friends till the last. She had a strong personality, was clear in judgment, prudent and charitable in speech, without guile or gossip, keeping to her own simplicity of life, abhorring shams, a kind and trusted neighbor, a faithful friend, a consistent follower of her Master. She was the only sister of Mrs. Belle Torrens Dodds, who preceded her to the

better world about three weeks. The W. M. Society of Bellecenter, O., of which she was the oldest member, tenders its sincere sympathy to her family and friends, praying that they may have the consolation of the Holy Spirit.

COMMITTEE.

Bloomington, Ind.—The Ladies' Missionary Society of Bloomington Congregation wish to offer a tribute of love and respect in memory of Mrs. Mary E. McCaughan, of Morning Sun, Ia., who died March 13. She had been an active member of our society for several years, and was always present at our meetings while a resident here, unless prevented by sickness. She took a deep interest in the work of the society, and her wise counsel and earnest prayers will be greatly missed. She had a kind and gentle disposition,

which endeared her to all with whom she came in contact. She was interested in all departments of the Church's work. We commend her bereaved son and daughters to the grace of Him Who doeth all things well.

LOLA SMITH,
NETTIE SMITH,
ANNIE KENNEDY,
Committee.

Philadelphia, Pa.—Early in the morning, May 19, 1908, Mr. William Steele, in the seventieth year of his age, peacefully departed from this life. Mr. Steele was born in the north of Ireland in the year 1839. At the age of seven years he arrived in the city of Philadelphia, Pa., with his mother, a brother and four sisters. He was received into the fellowship of the Third Church of the Covenanters when but fifteen years of age, and in this fellowship he continued until his death.

As a member of the Church, Mr. Steele was active, useful and honored. In early manhood he was chosen and served as a member of the Board of Deacons, and in later years as a member of the Session. Few men were more quiet and unassuming than he, yet in every position and relationship in life he exerted a wide and positive influence for good. In the home and church, in social and public life, his example was most praiseworthy.

Mr. Steele was a prosperous business man. God gave him abundance, and with his abundance he sought to do good. He was liberal to the Church and charitable to the poor. By his liberality he sought to stimulate and aid missionary enterprise both in the home and foreign field, and at the time of his death was a member of the Jewish Mission Board. The welfare of his own congregation was especially near to his heart, and often and most generously did it share in his gifts.

He took exceeding delight in the ordinances of God's house, and was greatly pleased when the change was made from two to three communions each year. Said he, "We cannot have too many of these precious communion seasons."

His attendance upon the public services of the Sabbath and the Wednesday evening prayer meeting was prompt and regular. His seat was seldom vacant. He came not to criticise and find fault, but to worship and to be edified. Would that his example might be followed by many others.

Mr. Steele is much missed on earth, but he has gone to join the general assembly and the Church of the First Born in Heaven. He fought the good fight; he finished his course; he kept the faith; he received and wears his crown of reward. May others be raised up to take his place and to continue his work on earth, and with renewed diligence let each one "work while it is day; the night cometh when no man can work."

We do not forget that from a happy home and a loving family circle a dear one has been taken. May the God of all grace keep all the sorrowing ones, comfort their hearts and cheer each with the hope and expectation of a blessed reunion in the home beyond the sky.

"Blest hour when righteous souls shall meet—

Shall meet to part no more;
And with celestial welcome greet
On an immortal shore;
Each tender tie dissolved with pain,
With endless bliss is crowned;
All that was dead revives again,
All that was lost is found."

R. C. M.

Sterling, Kansas.—Again the angel of death has visited our band and called to glory an aged member, Mrs. Belle Tor-

rens Dodds. This seems peculiarly sad, for although she had passed the allotted time for man on earth of three score and ten years, yet her work for the Master seemed to be going on. The mother of our absent pastor, whom she expected soon to see on earth; who was still blessing others with words of advice, sympathy and cheer. We all loved her for her beautiful Christian life, and mourn her departure. But God in His infinite wisdom makes no mistakes. May her example of loving thoughtfulness of others; her interest in everything that would advance the Lord's cause; her self-sacrifice as a pioneer minister's wife, and in giving of her own to labor for God in a foreign land; her diligence in attending God's ordinances, and her patience in affliction, stimulate us to put on the whole armor of God that we may be able to stand for Christ. Having our lamps trimmed, our lights burning and oil in our vessels at the coming of the Bridegroom.

It was resolved that a copy of this minute be given to each of her children and one sent to OLIVE TREES for publication.

EMILY W. HUMPHREYS.

Winchester, Kansas.—The following action was taken by the L. M. Society of Winchester Congregation in reference to the death of Mrs. Jennie O'Neill Craig:

We place on record our appreciation of her willing and efficient service, as a member of our Society, and we hear our Master's voice calling us to greater dili-

gence and more active service because our ranks have been broken.

We tender our heartfelt sympathy with the sorrowing husband, who must now shoulder life's burdens without the helpful and loving companionship of the devoted wife, who walked by his side for sixteen years; and with the little daughters, bereft of their best earthly friend and companion at the age when a mother's care and counsel is so indispensable, and when they relied on mother's judgment rather than their own. We commend them with their infant brother to the Saviour who took little children up in His arms and blessed them, and we trust this little son may be in the house of God as a "plant grown up in his youth," and these daughters like to "cornerstones carved like a palace fair." We also remember her grief-stricken sisters, brothers and relatives. May the "peace of God which passeth all understanding keep their hearts and minds through Christ Jesus." When they took up the body and buried it, and went and told Jesus, they were sure of the sympathy of One who wept at the grave of Lazarus.

On the grave of Jennie Craig might be written: "She was faithful unto death, and has received the crown of life—yes, faithful in the church, in the Sabbath school, in the L. M. Society and in the family. She rests from her labors, and her works do follow her."

MRS. AGNES M. WHITE,
MRS. TILLIE R. CURRY,
MRS. NETTIE KEYS.

God's blessed permission to us to see Him, and to know Him, and to trust in Him—that is granted us, not for the hours of death or agony alone, but for all life, almost from the very cradle quite to the very grave. And it is a gift no less priceless for its alleviation of sorrow than for its intensification of all innocent joy. For him who would live a true life, it is as necessary in prosperity as in adversity, in peace as in trouble, in youth as in old age - - - Prayer is to the soul what the dew of God is to the flowers of the field. - - - Why should not that gracious dew fall even now, and always, for all of us, upon the fields of life?—*Frederick W. Farrar.*

MONOGRAPHS.

MEDICAL WORK IN LATAKIA,
SYRIA.

The amount of medical work performed during the past winter has not been more than the average. No epidemics have prevailed, except influenza, during the past month or two, which, although not so serious a matter here as in colder climates, yet had a considerable fatality, especially among the aged, and the very poor, who were not able to protect themselves sufficiently against the cold. A great deal of added suffering was caused by the prevailing high prices, which made it impossible for the very poor to provide themselves with either the necessary food or clothing. Many of the places in which we visit our patients are cheerless enough for those in health, but terrible for those that are sick. A large majority of the poorer class have but one room in which to live, and eat, and sleep; their beds are spread out on the floor at night, and in the day piled up in a corner. When one is sick in a place like that, and has to lie on the damp floors until the under side of the bed often becomes mildewed, it is a real trial to be sick. Ignorance and custom are weighty factors in keeping them from making changes, when they might possibly do so. I have often visited patients thus situated, and have made arrangements to have their beds elevated on some boxes or other temporary structure that could be procured, and perhaps by my next visit I would find them again lying on the floor, from the force of habit. Thus our best efforts to remedy existing difficulties are often frustrated.

Consumption, the great scourge in all countries, has of recent years become

more and more prevalent here; and when it occurs in those who are not able to procure good food, and have comfortable surroundings, or seek a change of climate, it is almost invariably fatal. The lack of sufficient knowledge of the proper sanitary measures to be observed, and in many cases an entire unwillingness to learn, is resulting in an increase of the disease that is really alarming. And in all Syria, so far as we know, there is not a single hospital or sanitarium specially devoted to the treatment of this disease.

I think we can truthfully say that half of the diseases that we meet with daily are the result of ignorance, poverty, or filth. This is clearly demonstrated by the fact that the few who understand and have sufficient means to live properly and observe ordinary cleanliness, are but little subject to many of the diseases that so largely prevail here, such as scrofula, skin diseases, and eye affections. As an illustration: Trachoma, which probably affects one out of every six or eight persons, is comparatively rare among the better class, who observe the necessary precautions and live comfortably. The great need is for that which will lead men to live cleaner, purer lives. How sparingly this need has been, or can be met under existing circumstances, probably only those who are familiar with present conditions, can fully realize. The great barriers of ignorance, superstition and vice stand in the way of everything tending toward advancement, especially advancement in those things that make for a better life. "There are none so blind as those who will not see." The work of the physician among those who neither know, nor care to know, is

often disappointing, and is many times rendered fruitless by the lack of cooperation in carrying out his plans.

In our hospital work it is altogether different; there, we have things practically under our control, and the results secured emphasize the difference. We have treated since the beginning of the present term about seventy-five hospital cases, chosen from among the most serious and important coming under our notice, the majority of them being patients from among the poorest class.

In addition to the superior advantages that we have for treating the diseases of those whom we have more closely under our notice, we have also the opportunity of presenting the truth to them continuously for a time, giving them a better chance to arrive at some fair knowledge of it.

It is here as everywhere else, we find some anxious to learn all they can, while others "care for none of these things." But from time to time we see enough of sincerity and apparent interest to encourage us greatly in the work.

When we consider that in the hospital alone more than a hundred persons every year, many of them who never heard the gospel before, have an opportunity of hearing it repeatedly, we rejoice that here in this land of indifference and limited opportunities of presenting the gospel call, there is one place at least where Pagan, Moslem and nominal Christian daily meet on a common level and hear the "Old, Old Story," so often told, but ever new, that brings the promise of life and healing alike to all.

J. M. BALPH.

TRIP TO SUADIA AND TARTOOS.

On Tuesday morning, March 10, Mr. Stewart and the writer started to assist at a communion at Suadia, in response to

an invitation given some time before by Mr. J. B. Dodds, then in charge there. The journey was a short one, judged by American standards, being only about seventy miles; but the "lightning express" was not running that day, nor was there a freight train with a "caboose" attached which would accommodate passengers. There was not even a stage coach, nor a road for one, so we mounted a couple of trusty horses and started out on the eighteen hour trip at a three-mile-an-hour pace, with many indications of rain, which we hoped would fail to materialize. But before we were out an hour it began to patter and then to pour, and then to blow and then to roar, until it seemed as if the rain was coming horizontally and every drop was a grain of buckshot coming almost straight from in front. We had prepared for it as well as we could, and kept on, hoping it would slacken some, until we reached a village three hours from home. We stopped here and found shelter while we ate our lunch, and as the rain seemed to slacken a little, we started on again, but had not gone far until the horse I was riding, which was very thin-skinned, suddenly shot off the path and darted up against a little tree at the side of the way and whirled around with her back to the tree, trying in vain to find shelter from the fierce wind and volleys of rain. I say in vain, for the shelter she found was like the shelter the soldier found when, panic-stricken in his first battle, he found himself hiding behind a mullein stalk. But this performance appealed to both of us to such an extent that we decided to return and wait for a better day. On Thursday we started again, and got through without mishap other than the falling of Mr. Stewart's horse in one of the rocky climbs, but without visible injury to horse or rider.

We found Mr. Dodds expecting us, and

with the communion services well under way. On Sabbath the meeting room was crowded full, about one hundred and fifty being present, and after a sermon on John 3, 16, the communicants came forward and partook of the bread and the cup in remembrance of that wonderful manifestation of love. Only about one-third the audience were members. There was preaching again in the afternoon and then in the evening we attended one of the night meetings, which have been a feature of the work of Mr. Dodds during his last visit to the place. About thirty, young and old, including the family, had assembled in the humble home, and we were all seated together on the floor mat in unshod feet, the muddy footwear being left at the door (gum boots or equivalent rubbers being of little use in that mud), while several Psalms were sung and the Scripture read, verse about as many as could read, and then the questioning began, much in the style of a Bible class, and after another Psalm and prayer we adjourned.

At a similar meeting on another evening there were about fifty packed into the one-room house, and the same programme was carried through there with the same Scripture, as it was an entirely new crowd. The interest did not seem to lag at all during the meeting, even young men taking an active part in the questioning and reading, who would be expected from their appearance to ridicule anything of a religious nature as only for women and old folks. The people were somewhat exercised naturally by the report that no successor was to be appointed to Mr. Dodds; that is, no missionary. Especially was this true of some of the more influential members of the Protestant Community, who are not, however, members of the Church. Two of them came in with one of the younger members of the Church

and made quite a protest to us verbally and then presented a paper signed by most of the members of the Church, which they asked Mr. Stewart to translate and forward for them to the Board.

The schools were examined and found to have had much better attendance, and to be doing fairly good work. The girls' school was an exception to this as to attendance, for the presence of a couple of hundred or more soldiers in the place and not far from the school, makes it impossible for the girls to attend without being exposed to insult frequently. While there we had the pleasure of assisting in the marriage of the teacher of the girls' school to the new teacher in the boys' school, the bride a protégé of Miss Cunningham, and the groom of Mr. and Mrs. Kennedy, so they give promise of conducting a home in a way much superior to the average in this land. The presence of Miss Patton, who came by steamer from Latakia and by carriage from there to Antioch and from Antioch the four hours on horseback, was very helpful in the arranging for the wedding, and I do not believe Mr. Dodds will begrudge my adding also, that the presence of an American woman in the place made it more home-like for the preachers, too, during our stay there.

TO TARTOOS.

The trip to Tartooos was begun also in rain, which continued all the first day with very brief intervals, but being without wind we did not turn back this time. The first night was spent in a native khan or hotel, the best in the place, of course, but really only a barn with some rooms built over it for the accommodation of the people who owned the animals, which find shelter there from time to time on their journeys. We had to keep our room door shut when we were not on guard, to keep the goats out, and we were

glad to have our own beds with us after seeing the best the inn afforded. We slept well and made the rest of the trip without much rain. Found a most delightful place of entertainment in the home of the evangelist and his good wife. There was no occasion for bringing out our own beds or provisions here, as "Sitt Hellane" made us very comfortable indeed, notwithstanding her hands were already more than full. We conducted communion here also, a smaller number being present, but chiefly because the meeting room would not hold so many. Several came and found no room to stand even, and had to go away. The schools are smaller, but there is yet a goodly number, and it is hoped the former number will soon be reached again, as the trouble is apparently over. The rival school still exists, but looks sickly.

A. J. McFARLAND.

ROBERT MORRISON, PIONEER MISSIONARY.

Robert Morrison was of Scottish descent and was born at Morpeth in the North of England, Jan. 5, 1782. In childhood he learned from pious parents the truths of that holy religion which was their strength and stay. In early youth he was brought, after stress and conflict of soul, to rest in Christ for salvation. From that rest and the hope then set before him he was never afterward moved away. In opening manhood there came to him an over-mastering desire to serve the Lord Jesus Christ, and to do this was from that time Morrison's great aim in life. When once the thought of mission service entered his mind it dwelt there until he became the pioneer Protestant missionary in China. He who had served his father as an apprentice "with an industry that was very commendable," labored to the higher sphere to which Divine Providence ap-

pointed him with singleness of aim and intensity of purpose that render his service an example to all his successors.

Records from Morrison's own pen tell the story of his inner life. Thus he writes in 1802, when seeking admission to the privileges of study in Hoxton Academy: "Five years ago I was much awakened to a sense of sin, - - - reflection upon my conduct became a source of much uneasiness to me. - - - I was brought to a serious concern about my soul, - - - sin became a burden. - - - It pleased God to reveal His Son in me, - - - the Lord has been pleased to humble me and prove me. - - - I have gradually discovered more of the holiness, spirituality and extent of the Divine law, and more of my own vileness and unworthiness in the sight of God."

A confession written about the same time is the devout breathing of his pious soul. "When very young I was a companion of the drunkard, the Sabbath-breaker, the swearer, the proud person, but in these my heart smote me, I had no rest. Then I made learning and books my God—but all are vain. Fatigued with unsuccessful pursuits after happiness and burdened with a sense of guilt, Jesus, Thou Son of God, I come to Thee, that I may be refreshed and my burden removed."

To judge of Morrison as a missionary his secret must be known. He saw the gospel from within. Flesh and blood had not revealed it unto him. It was not by the will of man that the Scriptures came through him to the Chinese. In this sacred service he was moved by the Holy Ghost. His many plans for uttering God's redeeming love in China were marked by a skill and wisdom worthy of his object; they were carried out with a courage and faith that rendered him steadfast and constant in the pursuit of this end. His aims were clear, his methods certain.

From the sum total of his mission service arises a large claim on the glad and grateful memory of all who to-day are seeking to extend the Kingdom of God.

Scripture translation and revision of translations is an ever-recurring necessity in China as in other lands. Nor will the question of a permanent version be settled by native Christian scholars instructed in the original tongues and in the learning of the West. For Biblical study is ever progressive, as is also the purifying and Christianizing of language in mission lands. It is to the praise of Morrison that he was the first translator, and that he brought to the task "patient endurance of long labor and reverential awe of misinterpreting God's word."

Progress in Chinese philology by non-Chinese students during the seventy years since Morrison's death has been marked. Yet in this also boasting is excluded where so much remains to be done. For a few years, after its publication, Morrison's dictionary was the chief aid to the acquisition of the Chinese language by Western students. Among other publications were his "Grammar and a Vocabulary of the Canton Dialect," the first of its kind. These were the first steps to that portal through which a multitude of Western men and women have since sought to enter this temple of Eastern learning.

The object of the Anglo-Chinese College, founded by Morrison at Malacca, was declared in the Trust Deed to be the cultivation of English and Chinese literature in order to spread the gospel of Jesus Christ. Literature was to be cultivated "as a means of effecting, under the blessing of God's Holy Spirit, the conversion to the faith of Christ of the Extra Ganges nations who read or speak the Chinese language."

Although the conditions of Morrison's life in China rendered the printed page

the chief channel of his manifold activity, he also preached and taught the gospel with living voice. For several years a small group of Christian Chinese, the first fruits unto God of Protestant Missions, joined with him to worship the Divine Redeemer. The first church met regularly in the house of the first missionary.

The final glimpse of the pioneer missionary at work is in the congregation of faithful souls, on a Sabbath, at the close of July, 1834. Morrison, as his custom was, preached in Chinese to the native converts, whom he exhorted with peculiar solemnity to be steadfast in the faith. Missionary and people joined in the well-known hymn, "Jesus, lover of my soul," which Morrison had recently translated. During that week, on Aug. 1, he died. Worn with toil and wasted with sickness, his trust in God was unabated and unshaken. Visions of a nation redeemed from paganism cheered his spirit as it passed from earth to dwell with God.

Well and truly were laid the foundations of the spiritual temple which is "God's building" in China. That temple will not fail to take on new strength and form and beauty as they who labor therein, having the like faith in God and love to men, seek the highest ideals in the like self-sacrificing spirit. To-day "workers together with God" are asked to remember the work of Morrison that their prayers and gifts of love may bring nearer the realization of his hopes and further the plans formed a century ago for the universal diffusion of Christianity in the empire and dependencies of China.—*Rev. T. W. Pearce.*

WRONG DONE TO GOD.

We as effectually defeat the desire of God by our indifference and neglect. We do not dwell upon what He said to us in His word; we do not think upon what He

is doing for us; we do not obey His command and fulfill the conditions on which His promises are made. Thus in regard to personal grace, we do not cultivate that which has been given us; we do not reach out for more. We spend our time in heedless longing and vain wishing, without earnest prayer, and without faith in the answer to prayer. The same is true in regard to the Kingdom of God; we know there are great results sought by God for the world, but they are not yet attained; we know that He has given the promise of His Spirit, and that He seeks the awakening of His people; why, then, do not the results appear? There can be but one answer: We defeat the grace of God by our want of faith. Power over unclean spirits was given to the disciples, but when they failed, He said it was because they relied on their own power, and had not kept themselves in close touch with the divine by faith. For ourselves and for the Church, there is one law: "All things are possible to him that believeth." If there be failure, we find the explanation in the record, "He could there do no mighty work because of their unbelief."—*United Presbyterian*.

A GOOD INVESTMENT.

Many years ago a poor widow told her sons that they must learn to be generous, else they would become men of mean and

narrow spirits. She enforced her teaching by putting into the hands of each child every Sabbath morning a small amount of money for the support of the gospel. Soon the children began to make the contribution from their own earnings. The mother's teaching was so impressed upon one son that he early determined to keep account of his contributions, and to give a thousand dollars to the Lord, in order that he might overcome the mean and stingy spirit which his mother had described and which he believed possessed him. The amount was twice as much as the mother and all the children were worth. The mother was surprised and gratified at the son's announcement of his purpose; but she did not expect he would ever be able to carry it out. The resolution cost years of effort. But that son astonished and delighted his mother before her death by bringing to her his accounts, showing that he had paid a thousand dollars into the Lord's treasury. The industry and self-denial and system developed by this struggle became, with the blessing of God, the foundation of a successful business career. This man completed five years ago the larger, but not more difficult, task of raising his gift of a thousand dollars to the Lord to one hundred thousand dollars. How blessed is such a partnership with God!—*Bishop Bashford*.



A man brought up in a Christian home and community, and a regular attendant at an active church, had always refused to give his heart to Christ. When business removed him to a community where Christ was not honored, the contrast was so great that he threw himself in with the missionary and the other few standing for the gospel. He appreciates now how much the gospel means.—*Presbyterian Record*.



Therefore one need not run to and fro to seek out God. He is not far away. He stands before our door and waits. To him who is ready and opens, to him He enters in. He delays not. He can hardly wait till we unbar the door; He is a thousand times more willing to enter in than man is to receive Him. Our opening and His entrance take but a single moment.—*Johann Tauler*.

EDITORIAL NOTES.

At a meeting of the Board of Foreign Missions, held in New York, June 9, 1908, it was agreed to issue a call for another ordained minister for Cyprus. As Rev. Walter McCarroll has been appointed principal of the school he has been authorized to establish on the island, he will have to confine his preaching largely to Larnaca. It will therefore be necessary to have a minister stationed at Nicosia to take charge of the work at that station, visit other centers of operation, as occasion requires, and go out on evangelistic tours. For this service a man is needed who has a passion for this form of evangelism, as well as good health, and is ready to devote his whole time and strength to the preaching of the gospel. The interests of the Mission seem to demand an immediate response to this call for help.

R. M. SOMMERVILLE, *Cor. Sec.*



Another missionary teacher is called for, to be connected with the school work in Latakia. Changes in the location of the missionary force in Northern Syria make it imperative that one should be in the field as soon as practicable. The applicant should be in good health and not over thirty years of age, and one who has had some experience in teaching and has shown, in Sabbath schools or home missions, an aptness for this form of service. It would be a good thing for the Mission, if she could be ready to go out with the missionaries who are gazetted to leave Sept. 23, 1908.

R. M. SOMMERVILLE, *Cor. Sec.*



The special attention of ministers and teachers is called to the foregoing official statements as to the pressing need of more

laborers in the Levant Missions. As we have been on the ground and know something of the localities where help is called for, we can testify that these are very desirable positions for young people who wish to give their lives to service in the foreign field and are not afraid of hard work.



Through its Corresponding Secretary, the Board of Foreign Missions recommends to missionary societies and young people for use in mission study classes—

The Unfinished Task, by James L. Barton, D.D., 12 mo., 211 pages; paper, 35 cents; cloth, 50 cents, including postage or expressage.

This book is "an introductory study of the present problem of evangelizing the world, written by one of the leading missionary experts in North America. The meaning of the problem, the territory to be occupied, and the difficulties to be overcome are stated in a clear and masterly way, and grounds are given for confidently expecting success in the enterprise."

The book is arranged for nine studies.

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who will see that the books are promptly forwarded to the purchasers; and, in thus acting as agent for the churches, he will be able to keep an accurate record of the classes engaged in mission study.

In "Suggestions to Leaders," which will be inclosed with each book or each package of books sent out, will be found a list of auxiliary volumes, with the prices at which they can be obtained. These books, or

some of them, ought to be in the library of the class leader for reference.



A word in regard to the map of the Mission Fields of the Reformed Presbyterian Church in the Levant. (See advertisement on fourth page of cover.) The publisher paid \$1000 for 500 copies of this map, and it goes without saying that the sales have not been sufficiently large to meet the expenditure of that sum. But as it was prepared and issued, not as a financial speculation, but to give the churches a more correct idea of the fields where their representatives are at work, OLIVE TREES will send ten copies free to any minister or elder who will agree to place them in families that would like to be more accurately acquainted with the places in Syria, the island of Cyprus and Asia Minor, where the missionaries have their homes and are laboring for Christ in their names.



The Fleming H. Revell Company, New York, Chicago and Toronto, has sent OLIVE TREES the following valuable contributions to missionary literature:

The New Horoscope of Missions. By James S. Dennis, D.D. Price, \$1 net.

The Call of Korea. By Horace G. Underwood. Price, 75 cents net.

The Kingdom in India. By Jacob Chamberlain. Price, \$1.50 net; and

In the Valley of the Nile. By Charles R. Watson. Price, \$1 net.

The first book is a series of four lectures delivered at McCormick Theological Seminary on "A New World Consciousness," "Strategic Aspects of the Missionary Outlook," "A New Cloud of Witnesses," and "Fresh Annals of the Kingdom." The author, whose name is a sufficient guarantee of his ability to discuss these subjects in an attractive way, describes the volume as "an attempt to

summarize from a missionary point of view the significance of the new era which has come with such startling suddenness in the contemporary history of nations long regarded as non-progressive and negligible. There is a mingling of promise and portent in the present outlook, and especially there is a call to the Christian Church, the historic import of which has probably never been surpassed in any age of human progress."

The second volume is from the pen of Dr. Horace G. Underwood, whose twenty-three years of observation and experience enable him to speak with authority as to the progress and developments of missionary work in Korea. "We have seen," he writes, "the Church grow from nothing to a body of believers over one hundred thousand strong. From the very start Koreans have shown a receptivity unequalled by the people of any other land, and as a result the success that has followed the preaching of the gospel has been phenomenal. Thousands have been won to the cross, and the only limit seems to have been the physical power of the missionary to cope with, guide and direct the work." Every one who is interested in the success of the gospel will wish to hear what Dr. Underwood has to tell about the country, the people in their religious and secular life, the missionary methods and the results. And the American Church will not fail to respond to his earnest appeal for reinforcements.

In the third book we have the last work of the distinguished missionary, Dr. Jacob Chamberlain, who has so recently, after fifty years of eminent service in India, passed on to his rest and reward. It contains eighteen addresses, sketches and stories, with such suggestive headings as "The Twelve Brahmin Pilgrims: A Hindu Story with a Point"; "The Book that Shall Supplant the Vedas: the

Bible Tested in India"; "Medical Missions, a Handmaid to Evangelization: Their Sphere and Their Working"; "Woman's Work an Essential Factor in India"; "Locking Arms for the Conflict: The Unification of Native Churches." Taken together, they illustrate, as the author says in his preface, "the process, the obstacles, the encouragements and the signs of victory in the attempt to supplant the Vedas with the Bible and Hinduism by Christianity throughout the land of the Vedas."

The value of this volume is enhanced by an appreciative biographical sketch from the pen of a life-long friend, Dr. Henry N. Cobb, Secretary of the Board of Foreign Missions of the Reformed Church in America.

Not only the denomination that Dr. Chamberlain represented in India, but all churches who are interested in the evangelization of the world, will add this book to their missionary library, and will voice the "supreme desire and prayer," with which he closed a long and useful life, that it may be "used of God in inciting - - - many young men and women to offers of personal service at the front; many laymen to the fuller consecration of their property; and all loyal Christians to an earnest service of intercessory prayer for the speedy and complete establishment, throughout the whole of India, of the Kingdom of our Lord Jesus Christ."

The fourth volume was prepared and delivered as lectures to the Students at Princeton Theological Seminary. It treats of "Early Christianity in Egypt," "Islam in the Nile Valley," "Early Modern Missions," "The American Mission," "Recent Missionary Efforts," and "The Present Outlook." It thus covers a new field, and tells in an attractive style the story of religious conditions and evangelistic effort in the Valley of the Nile. It

cannot fail to bear a part in accomplishing what Dr. Watson declares to have been his aim in preparing it, namely, "to quicken faith in the conquering power of Christianity, to deepen the sense of obligation for missionary activity, and to hasten the Christian evangelization of Egypt."



At the last meeting of Synod we came across the picture of a building which we had never seen before, and of whose history we knew nothing. Its attractive appearance arrested our attention, and on inquiry we found that it was the outward



MERCER ACADEMY AND SCHOOL OF MUSIC.

sign of an old established school of three departments, literary, commercial and musical, which held a charter from the State and was authorized to grant degrees, and that a leading minister of the Reformed Presbyterian Church was at its head. The town of Mercer, Pa., in which it is located is, we are told, a very beautiful one, having a population of about twenty-five hundred, and a moral atmosphere as clear and invigorating as the air the people breathe. Here, as it looks to us, is an institution to which Covenanter boys and girls might be safely sent to make preparation for a collegiate course. They would enjoy the judicious

ministry of Prof. Jas. M. Coleman, and be under the daily oversight and instruction of a teacher of wide experience and having the exceptionally fine qualifications for the mental and moral training of young people that Dr. W. P. Johnstone is known throughout the Church to pos-

sess. We therefore take the liberty of commending this academy to parents who have to send their children away from home for an education, and desire at the same time to be measurably certain that, while away from home guardianship, they will be under wholesome influences.



Miss E. M. Sterrett, of Mersina, reached New York, June 30, 1908, on furlough.



Let the dark ages come; let society roll backward and churches perish in whole regions of the earth; let infidelity deny, and what is worse, let spurious piety dishonor the truth; still there is something here that was not, and a something that has immortality in it. Still our confidence remains unshaken, that Christ and His all-quickening life are in the world as fixed elements, and will be to the end of time. Do you require of us to show who He is, and definitely to expound His person? We may not be able. Enough to know that He is not of us—some strange being out of nature and above it, Whose name is Wonderful. Behold the Lamb of God, that taketh away the sins of the world! Light breaks in; peace settles on the air; lo, the prison walls are giving way—rise, let us go.—*Horace Bushnell*.



Do not forget that important word "also" as the Capernaum captain used it. He was under the authority of the emperor; therefore he was endowed with the right to give commands. No man is really in a position to give commands until he is also ready to receive them. Jesus commanded the powers of the world because His meat was to do the will of the Father. We become masters only by being mastered. When we are in a position to be perfectly used by God, then we come to the point where we have the right and the privilege to employ the help of others. All this the captain understood; so he said, "I also am a man under authority." There is only one Master. He must control us before we can control either ourselves or others.—*Zion's Herald*.



Be true to your own church. Give it a hearty and loyal support by word and deed. Remember that it belongs to you; that it is part of your religious life; that in it and by it you are being trained for usefulness here and immortality hereafter; that its honor is much in your keeping; that its growth and purity are affected to the extent of your influence by what you say and do; that the people who have faith in your word will look upon it largely according to representation, and that with its good name and prosperity, are bound up the glory of the blessed Jesus. Then do nothing to injure its reputation, or to weaken its power for good, or to mar its fellowship.—*Dr. Thomas Parry*.



Shining will cost me something. All light means an expenditure of force. Both fat and wick must be consumed in burning. But can I grudge the expenditure? Must I not rather glory in it, when, in proportion as I am expended in His service, I am myself transfigured by the flame that consumes?—*Rev. G. H. Knight*.

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